

2. The follower of God, taking the law as his rule in life, finds his character renewed and built up by obedience. v. 7.

3. The follower of God, studying the law and meditating upon it, grows in wisdom. v. 7.

4. The follower of God finds his delight in obedience to God's law, which requires only what the well-constituted mind rejoices to give. v. 8.

5. The follower of God finds enlightenment and increased perception of spiritual things in the path of God's law. v. 8.

CATECHISM QUESTION.

7. How does the Scripture describe this knowledge?

It teaches that God knows every thought in man's heart, every word and every action.

Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.—Psalm 139. 2-4.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

An invalid German lady once received a visit of sympathy from the Queen of Sweden. She had heard much of her before, but the gentleness and kindness shown by the royal lady far exceeded the expectations formed of her, and in some verses addressed to her, the invalid remarks:

"The fairest jewel in thy crown
Is the bright shining of thy love."

This may, perhaps, help us to understand the somewhat puzzling words of the Golden Text. It has been rendered differently in some versions, but there appears no doubt that the usually received translation gives the true sense of the original: "Thou hast magnified thy words above all thy name."

There are two ways of knowing a person—or, to speak more correctly, there are two degrees of knowing. We endeavor to make our young people acquainted with the various characters of Scripture, and with the great men and women of past generations. By reading their history, and in some cases their writings, a certain knowledge is obtained of them; so that to the questions, "Do you know Shakespeare?" "Do you know Homer?" a man may reply with some truth, "Yes, I do." In a similar manner we may know, or not know, the remarkable men and women of the present day. We have heard of their doings, their speeches, their opinions; we know them by report, by reputation, by name.

So with the knowledge of God. It is one thing to know him by name; it is another thing to know him by word. See how Moses felt when the "name" which he had known at a distance before was proclaimed by the word, the very voice, close at hand, of Jehovah. Exod. 34. 5-8. We hear of the greatness and power and providence of God, but little difference it makes in our daily life. And we shall see the meaning illustrated in the psalm chosen for to-day.

See what the word does:

It converts the soul—turns it right round. The name of one and another stands high in proportion to their words and deeds, and to what is manifest about them. In this way the invalid German poetess knew the Queen of Sweden, and when the royal visitor was announced, did not feel as though she were to meet an entire stranger.

When that voice reaches my heart, I can no more live to myself, but must give up heart and life to him who "died for me and rose again."

It makes wise the simple. Turning round we face a new way and new prospects, in which we are, as yet, unlearned; but through that word "the way-faring men, though fools, shall not err therein." Isa. 35. 8.

It rejoices the heart. I may admire a person whom I know by reputation, but it is the loving word to me that makes me glad.

It enlightens the eyes. Said the blind beggar who had been healed: "One thing I know, that whereas I was blind, now I see." Problems insoluble before are open secrets to those who have heard the word. We know how much that has perplexed us may be made clear by personal interview and friendly conversation. So by the word of the Lord.

It endures forever. What I have heard of God may pass away from my mind, and influence me no more. But what he has spoken to my heart I can never forget.

It is "true and righteous altogether"—proved so in the daily experience of those who hear it.

It is a warning word. It is the voice of the guide, causing the traveller to turn his steps from the path of danger.

It is a rewarding word—as the "well done" of the teacher, the master, the general, the sovereign, the father—encouraging to still greater effort.

It is a purifying word. He who hears it longs and prays to have his heart, life, words, meditation, cleansed and rendered acceptable. No wonder, then, that

It is a precious word—"more to be desired than gold," etc. "Thou hast magnified thy word above all thy name."

Have we heard the word, or are we content with knowing the Lord only by name?